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MENSE APRILI.

MDCCCLXXXIII.

VOL. II.—FASCIC. VIII.

L A T I N E

EDIDIT

EDGAR S. SHUMWAY,

LAT. LING. PROF. ADI. IN COLLEGIO RUTGERSensi.

HVIC FASCICVLO INSUNT

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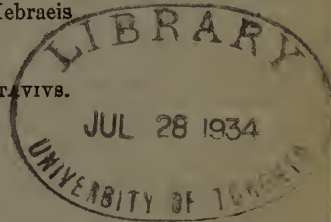
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NOVI EBORACI:

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D. APPLETON & Co.

Iter est longum per praecepta, breve et efficax per EXEMPLA.—SENECA.

NOVI
EBORACI.

L A T I N E .

MENSE APRILI.
MDCCCLXXXIII.

"Multa Roga: Retine Docta; Retenta Doce."—COMENIUS.

Lector: Quid tibi vis, O ephemeris parvula?

Latine: Ut Terenti verba flectam: *Latini* nihil a me alienum puto. "*Non enim tam praeclarum est scire LATINE quam turpe nescire.*"—CIC. BRUT. CXL.

SOMNIUM HANNIBALIS. [*Vide Liv. xxi, 22.**]

Nox erat, et somnus gravis omnia muta tenebat;
Per silvas volucres nidis tectae requiescunt;
Assidui fluctus rauco oras murmure pulsant;
Castra tacent, positisque armis, datur hora quieti.
Divina juvenis forma, mirabile dictu,
Ductori in somnis oblatus, talia coepit:
"Nate viris soevis, caeli rex me tibi mittit,
Qui tibi praecedam et te tutum litore sistam
Quo te ducit iter; cave respicias, age porro,
Confer signa."—Pavens dux jussis Regis oboedit,
Sic festinat nec retro vestigia vertit,
Sed cupiens nimium nescit oculos retinere.
Ecce viam serpens immanis, belua vasta,
Occupat et stragem dat messibus arboribusque;
Miratus audit subito caelum resonare
Omne fragore, petitque omen, quid Juppiter edat.
Cui sic quaerenti vox respondet: "Petis, Afer,
Quid per campos pingues et sata laeta sequatur?
Italiae caedes rapido pede te premit instans,
Dira ruina acerque metus vestigia servant.
Quem Parcae poscant irae servire Deorum,
Ne circumspiciat nec ultra fata requirat."

E. H. R.

*. Et LATINE, pag. 69.

BRENNUS CONTRA APOLLINEM.

Interea Brennus, quo duce portio Gallorum in Graeciam se effuderat, audita victoria suorum, qui Belgio duce Macedones vicerant, indignatus parta victoria opimam praedam, et Orientis spoliis onustam, tam facile relictam esse, ipse adunatis CL millibus peditum, et XV millibus equitum, in Macedoniam irrumpit. Cum agros villasque popularetur, occurrit ei cum instructo exercitu Macedonum Sosthenes: sed pauci a pluribus, trepidi a valentibus, facile vicuntur. Itaque cum victi se Macedones intra muros urbium condidissent; victor Brennus, nemine prohibente, totius Macedoniae agros depraedatur. Inde, quasi-terrena iam spolia sorderent, animum ad deorum immortalium templa convertit, scurriliter iocatus, locupletes deos, largiri hominibus opertere. Statim igitur Delphos iter vertit, praedam religioni, aurum offensae deorum immortalium praeferens: Quos nullis opibus egere, ut qui eas largiri hominibus soleant, affirmabat. Templum autem Apollinis Delphis positum est in monte Parnaso, in rupe undique impendente: ibi civitatem frequentia hominum fecit, qui ad affirmationem maiestatis undique concurrentes, in eo saxo consedere. Atque ita templum et civitatem non muri, sed praecipitia, nec manu facta, sed naturalia praesidia defendunt: prorsus ut incertum sit, utrum munimentum loci, an maiestas dei plus hic admirationis habeat. Media saxi rupes in formam theatri recessit. Quamobrem et hominum clamor, et si quando accedit tubarum sonus, personantibus et respondentibus inter se rupibus, multiplex audiri, ampliorque, quam editur resonare solet. Quae res maiorem maiestatis terrorem ignaris rei, et admirationem stupentibus plerumque affert. In hoc rupis anfractu, media ferme montis altitudine, planities exigua est, atque in ea profundum terrae foramen, quod in oracula patet: ex quo frigidus spiritus, vi quadam, velut vento, in sublime expulsus, mentes vatium in vecordiam vertit; impletasque deo, responsa consulentibus dare cogit. Multa igitur ibi et opulenta regum populorumque visunt munera: quaeque magnificentia sui, reddentium vota gratam voluntatem, et deorum responsa manifestant.

Igitur Brennus cum in conspectu haberet templum, diu deliberavit, an confestim rem aggrederetur: an vero fessis via militibus, noctis spatium ad resumendas vires daret. Emanus et Thessalorus duces, qui se ad praedae societatem inuxerant, ampu-

tari moras iubent, dum imparati hostes, et recens adventus sui, terrori esset: interiecta nocte et animos hostibus, forsitan et auxilia accessura; et vias, quae tunc pateant, obstructum iri. Sed Gallorum vulgus ex longa inopia, ubi primum vino, caeterisque commeatibus referta rura invenit, non minus abundantia, quam victoria, laetum per agros se sparserat: desertisque signis ad occupanda omnia pro victoribus vagabantur. Quae res dilationem Delphis dedit. Prima namque opinione adventus Gallorum, prohibiti agrestes oraculis feruntur, messes, vinaque villis efferre. Cuius salutare praeceptum non prius intellectum est, quam vini caeterarumque copiarum abundantia, velut mora, Gallis obiecta, auxilia finitimorum convenere. Prius itaque urbem suam Delphi, aucti viribus sociorum, permunivere, quam Galli vino, velut praedae, incubantes, ad signa revocarentur. Habebat Brennus lecta ex omni exercitu peditum sexaginta quinque millia: Delphorum sociorumque non nisi quatuor millia militum erant: quorum contemtu Brennus ad acuendos suorum animos praedae ubertatem omnibus ostendebat, statuasque cum quadrigis, quarum ingens copia procul visebatur, solido auro fusas esse, plusque in pondere, quam in specie, habere praedae affirmabat.

Justin.

DE VITA ET MORIBUS AUGUSTI.

Forma fuit eximia, et per omnes aetatis gradus venustissima; quanquam et omnis lenocinii negligens, et in capite comendo tam incuriosus, ut raptim compluribus simul tonsoribus operam daret, ac modo tonderet, modo raderet barbam, eoque ipso tempore aut legeret aliquid aut etiam scriberet. Vultu erat, vel in sermone vel tacitus, adeo tranquillo serenoque, ut quidam e primoribus Galliarum confessus sit inter suos, eo se inhibitum ac remollitum, quominus, ut destinarat, in transitu Alpium, per simulationem colloqui propius admissus, in praecipitium propelleret. Oculos habuit claros ac nitidos, quibus etiam existimari volebat inesse quiddam divini vigoris; gaudebatque, si quis sibi acrius contuenti, quasi ad fulgorem solis, vultum summitteret: sed in senecta sinistro minus vidit. Dentes raros et exiguos et scabros; capillum leniter inflexum et sufflavum; supercilia conjuncta; mediocres aures; nasum et a summo eminentiorem et ab imo deductionem; colorem inter aquilum candidumque; staturam brevem (quam tamen Iulius Marathus, libertus et a memoria ejus, quin-

que pedum et dodrantis fuisse tradit), sed quae commoditate et aequitate membrorum occuleretur, ut nonnisi ex comparatione astantis alicuius procerioris intelligi posset. C. SUET. Tranq. 77.

EPITAPHIUM.

Huic tumulo mandantur reliquiae
Rev. JESSE APPLETON, S. T. D.
Mariti desideratissimi; Patris optimi,
Almaeque nostrae Academiae Secundi Praesidis.

Vir fuit ingenii acumine insignis, moribus
compositis, ac aspectu benigno
majestatem quandam prae se ferente :
sed morti inexorabili nihil est sanctum.

Eruditione magna,
inter literatorum principes justissime collocandus :
at Theologicae scientiae lauream praecipue meritis,
hac enim, quo homines audeant,
cognovit et tentavit.
Integra fide disciplinaque salutari,
duodecim annos,
res Academicas administravit.
Nimiis tandem vigiliis laboribusque consumptus,
sublimi ejus animo supernis intento,
ad quietem se contulit.

Ita vixit, ut omnes moribundi, sic se vixisse,
velint; ita mortuus est,
ut omnes, sic se morituros esse, optarent :
tamen voluit inscribi, *se salutem sperasse in Jesu.*

Natus est Novem^{is} die 17^{mo} Anno Domini MDCCLXXII.
Obiitque Novem^{is} die 12^{mo} Anno Domini MDCCCXIX.
Senatus Academiae Bowdoinensis
summa reverentia
hoc monumentum posuerunt.

JUS INJURIA. [Colton.]

Justitiam Numen junxit cum Lege; sed eheu!
Quas junxit Numen, dissociavit Homo. B. H. K.

ARCTURUS. [Prologus in Rudentem Plauti.]

Qui gentes omnis, mariaque et terras movet,
Ejus sum civis civitate coelitem.
Ita sum, ut videtis, splendens stella candida,
Signum quod semper tempore exoritur suo,
Hic atque in coelo, nomen Arcturo est mihi,
Noctu sum in coelo clarus, atque inter Deos :
Inter mortalis ambulo interdus.
Et alia signa de coelo ad terram accidunt.
Qui est imperator Divôm atque hominum Jupiter,
Is nos per gentis alium alia disparat,
Hominum qui facta, mores, pietatem et fidem
Noscamus ; ut quemque adjuvet opulentia :
Qui falsas lites falsis testimoniis
Petunt ; quique in jure abjurant pecuniam ;
Eorum referimus nomina exscribta ad Jovem.
Cotidie ille scit, quis hic quaerat malum.
Qui hic litem adipisci postulant perjurio,
Mali res falsas qui inpetrant ad judicem :
Iterum ille eam rem judicatam judicat,
Majore multa multat, quam litem auferunt.
Bonos in aliis tabulis exscribtos habet.
Atque hoc scelesti in animum inducunt suum,
Jovem se placare posse donis, hostiis :
Et operam et sumtum perdunt : id eofit, quia
Nihil ei acceptum'st a perjuris supplici.
Facilius, si qui pius est, a Diis supplicans,
Quam qui scelestu'st, inveniet veniam sibi.
Ideirco moneo vos ego haec, qui estis boni,
Quique aetatem agitis cum pietate et cum fide,
Retinete porro : post factum ut laetemini.

DEDECORANT BENE NATA CULPAE. [Whittier.]

Nescisne, Deli, semina quod geras
Foecunda culpaе corde sub intimo
Celata, nec germen morari
Turpe, Deo nisi te juvante,
Possis ? Cruentum vulgus et impium
Spernis : sed istis qui melior fores,

Si te retardassent euntem
 Non secus illecebrae potentes ?
 Sic bina eodem flumina vidimus
 E fonte lymphis defluere integris,
 Longeque diductis subinde
 In pelagus properare vastum
 Se fundere alveis. Hoc viridissimas
 Valles pererrans, oscula pascuis
 Mellita delibare gestit :
 Cum fremitu violenter illud,
 Praeceptis ab altis desiliens jugis,
 Insanienti volvitur impetu,
 Mox subter illisum cavernis
 Stagnat iners lacus indecorus. II. I. II.

PROPINATIO. [Ben Jonson's "The Pledge."]

Luminibus solis mihi, Lydia cara, propines ;
 Luminibus reddam mox ego, crede, vices :
 Vel tantum admoto cyathum mihi tinge labello,
 Et desiderium fugerit omne meri.
 Scilicet, ex anima quae fervida nascitur ima,
 Non nisi divino est fonte levanda sitis ;
 Ast ego, donentur mihi si Jovis ipsa, recusem
 Pocula : sunt labris illa secunda tuis. G. J. K.

EX ERASMI COLLOQUIIS.

Petrus.—Christianus.

Pe. Nihil non novum, mutata omnia. Novata singula, Univerſa nova. Vide quam repente tempus res mutet humanas. Videbar mihi in alium venire mundum. Vixdum decennium abfueram, atque non ſecus omnia admirabar, quam Epimenides ſomniatorum princeps, vix tandem expergefactus. *Ch.* Quanam iſta eſt fabula? Quid iſthuc eſt fabulae? *Pe.* Dicam equidem, ſi vacat. *Ch.* Nihil fuerit jucundius. *Pe.* Sellam igitur una cum pulvino mihi poni jube. *Ch.* Recte admones; nam ſedens commodius mentieris. *Pe.* Fabulantur hiſtorici de Epimenide quodam Cretenſi qui deambulandi gr̃atia ſolus urbem egreſſus, cum ſubita pluviae vi compellente, in quandam ſpeluncam ingreſſus obdormiſſet, quadraginta ſeptem perpetuos annos continuavit.

Non Credo, Formula.

Ch. Quid narras? incredibile dictu. Non verisimile dicis. Somnium mihi narras. Non fit mihi simile veri. Monstri simile narras. Non pudet improbae vanitatis? Digna fabula quae adatur veris narrationibus Luciani. *Pe.* Imo rem narro á gravissimis proditam autoribus; nisi forte tibi spectatae fidei est Aulus Gellius. *Ch.* Mihi vero quae scribit ille, folia Sibyllae sunt omnia. *Pe.* Quid tandem theologum tot annos somniasse reris? Nam theologum fuisse proditum est. *Ch.* Audire gestio.

*Christianus.—Augustinus.**Quia non curas me?*

Ch. Quod nulla mei tibi cura sit? Quod nihil nos respicis? Quod tam raro nos revisas? Quod nihil nos cures? Quod me plane negligis? Quod nostri curam videris abjecisse? *Aug.* At nihil est causae cur succenseas. At praeter meritum meum. At immerito succenses. Neque enim meâ culpâ accidit quod te rarius visam, Dabis veniam occupationibus meis per quas mihi non licet toties, quoties cupis te revisere. *Ch.* Ita demum tibi ignoscam si hodie apud me coenes. Ea conditione purgatus mihi cris si vesperi ad coenam venias. *Aug.* Haud iniquas pacis leges praescribis, Christiane, quare haud invitus faciam. Equidem faciam volens. Istud quidem fecero perlubentur. Haud gravate faciam. Hic sane non me praebebo difficilem. Nihil hac re fecero libentius. Animo faciam lubenti. *Ch.* Laudo tuam facilitatem et hac in re, et cæteris omnibus. *Aug.* Sic soleo amicis obsequi, praesertim non iniqua petentibus. Ridiculum: an tu me recusaturum putabas oblatum, quod ultro etiam erat rogandum?

Aestimandi formula.

Aug. Scis quanti te semper fecerim? Tanti fies apud homines, quanti virtutem facis. Praeceptores meos semper feci pluri. Aurum hoc tempestate magni venditur, literae nihili, sive pro nihilo ducuntur. Aurum minoris habeo, quam credas. Suas minas flocci facio. Promissa tua duco minimi. Non pili te facio. Si tanti sapientia penderetur, quanti pecunia. Nemo auro egeret. Hoc pluris te habeo, quod doctus sis. Hoc mihi pluris es quod litteras amas. Tanti ubique habebis quantum habebis. Non quanti habearis sed quanti sis, interest. Tanti Christianum meum facio quanti alium neminem.

Numquam dum vivam, tui ero immemor.

Semper dum vivam tui meminero. Quoad vivam. Nunquam me tui capiet oblivio. Prius vivere desinam, quam tui meminisse.

Per comparisonem.

Si umbram corpus poterit effugere et hic animus tui quibit oblivisci, tui memoriam ne Lethæus quidem amnis poterit abolere.

Cras mecum prandeas.

Ago gratias. Laudo te, in crastinum igitur te ad cœnam voco.—Cras ergo ut mecum cœnes, rogo.—Cras mecum prandeas, rogo.—Cras igitur te mihi convivam volo.

Timeo ne non possim.

At Vereor ne non licuerit.—Ut possim metuo. Veniam si quidem licebit; at metuo ne non queam.

Quare.

Cur non licebit? Qui sic? Quid ita? Quam ob rem? Quo pacto? Quid causae? Quid obstiterit quo minus possis?

PATI ET PARCERE. [Wordsworth.]

Si varii luctus, si vasti gaudia mundi
 Certo recurrunt ordine;
 Si cadit ut sera Libertas luce resurgat,
 Fugata si Virtus redit:
 Vae! nimium caecos, saturat quibus anxia corda
 Quod hora fert praesens mali,
 Qui nec praeteritis discunt nec sorte futura,
 Quid sit pati, quid parcere. H. J. H.

BENE PRECANDI FORMULA.

CONVIVIS.

Sit felix convivium—Bene fit universo coetui
 Precor omnia laeta vobis omnibus.—
 —Deus bene fortunet vestrum convivium.

VALE—IN DIGRESSU.

Valete omnes.—Bene vale.—Cura ut quam rectissime valeas.—Valetudinem tuam cura diligenter.—Jubes te bene valere.

—Jam me tempus alio vocat, tu valebis, Valeto quam optime.—
Vale ut dignus es.—Vale ut meritus et. c.

Fac ut proximo te laetum et nitidum videamus.

CUR NON VISIS.

Quid causae est quod tam diu nos non inviseris?—Quid rei est, quod nos tam varo visis?—Quid accidit quod tanto tempore nos non adieris?—Quare tam rarus es salutator?—Quid sibi vult nos tam diu non conveneris?—Quid obstitet, quo minus visas non frequentius?—Quid impedimento fuit quo minus jam diu faceris nobis tui videndi copiam?

MANDANDI ET POLLICIENDI.

Quaeso ut haec res tibi cordi fit.—Etiam et etiam rogo ut hoc negotium tibi fit curae.—Si me amas causam hanc tractabis diligenter.

RESPONSIONES.

Illud polliceor, mihi nec fidem nec studium defuturum.—
Curabo diligentius quam si mea res ageretur—quamquam meam esse duco quae fit amici.

Tu fac ut in utramque dormias aurem, ego tibi hoc confectum dabo.

PHAETHON. [*Alia pars.*]

Tum pater ova sui sacro medicamine nati
Contigit et rapidae fecit patientia flammae,
Imposuitque comae radios, praesagaque luctus
Pectore sollicito repetens suspiria dixit:
“Si potes his saltem monitis parere paternis,
Parce, puer, stimulis, et fortius utere loris.
Sponte sua properant: labor est inhibere volentes.

Manifesta rotae vestigia cernes.

Utque ferant aequos et caelum et terra calores,
Nec preme, nec summum molire per aethera cureum
Altius egressus caelestia tecta cremabis,
Inferius terras: medio tutissimus ibis.”
Occupat ille levem juvenali corpore currum,
Statque super, manibusque datas contingere habenas
Gaudet, et invito grates agit inde parenti.

Sic onere assueto vacuus dat in aëra saltus
 Succutiturque alte similisque est currus inani.
 Quod simulac sensere, ruunt tritumque relinquunt
 Quadrijugi spatium nec quo prius, ordine currunt.
 Ipse paret; nec qua commissas flectat habenas,
 Nec scit, qua sit iter; nec, si sciat, imperet illis.

P. OVIDII NASONIS METAMM.

QUAESTIONES DE FABULA PHAËTHONIS.

- I. Quoties Solis equos jungebant Horae?
- II. Quomodo sciret, dixit pater sollicito pectore viam Phaëthon?
- III. Cur relinquunt vestigias rotarum equi?
- IV. Itinere perduto estne veritus Phaëthon ut quadrupedibus imperaret?
- V. Scisne quae currui Solis media via fuisset?
- VI. Nonne "polum effugit australem junctamque aquilonibus Arcton"?
- VII. Oportuitne neque altius neque inferius ire? C. P. T.

DISPLICET ISTE LOCUS, CLAMO.

O utinam essem, qua nunc esse volo!
 Essem celeriter, qua non esse nolo:
 Sed esse loco, quo sum, est necesse,
 Et nequeo, quo loco essem, esse.

GAMMER GURTON.—H. D.

SPECTATUM ADMISSI RISUM TENEATIS AMICI?

Infans, quadrivium ad Banburiensium
 Manno te celerem corripe ligneo:
 Illic quadrupedem flectere candidum
 Miram conspicias Anum.

En, quinque in digitis sex habet annulos,
 Tintinnabula sex in digitis pedum!
 Felix, dulce melos, quod ciet undique,
 Quoquo vertitur, audiet!

GAMMER GURTON.—D.

DOMINA MARIA.

O mea Maria,
 Tota contraria,
 Quid tibi crescit in horto?

Testae et crotali
Sunt mihi flosculi,
Cum hyacinthino serto.

GAMMER GURTON.—H. D.

HYMNUS.

Jesus, quando per amorem
“Vale” suum suspiraret,
Ducem dedit, Solatorem,
Nobis qui perstaret.

Adest ergo gratus hospes,
Dulci certus vi manere,
Uno dum in corde sospes
Parvo scit sedere.

Illius et, quae mitis venit
Vox, per zephyro cadenti,
Ponit metus, vires lenit,
Caelum praefert menti.

Illius, si quae virtus surgit,
Si quid mali triumphatur,
Si quid mens in sanctum pergit,
Sic, nec secus, datur.

Spiritus O dulcis ! homo
Cum nil purum conscit sibi,
Tibi sit cor nostrum domo,—
Purius, quia Tibi.

Sic laudemus Patrem, Natum,
Et Te, Sancte, vi communi,
Unum Tribus consummatum,
Tres innexos Uni.

“The Latin Year.”

NOTITIA DEI.

“At si semel coeperimus cogitationem in Deum erigere, et expendere qualis sit, et quam exacta iustitiae, sapientiae, virtutis eius perfectio, ad cuius amussim conformari nos oportet : quod antea in nobis falso iustitiae praetextu arridebat, pro summa iniquitate mox sordescet : quod mirifice imponebat sapientiae titulo, pro extrema stultitia foetebat : quod

virtutis faciem prae se ferebat, miserrima impotentia esse arguetur : adeo divinae puritati male respondet, quod videtur in nobis vel absolutissimum.

Hinc horror ille et stupor, quo passim Scriptura recitat perculsos atque afflictos fuisse sanctos, quoties Dei praesentiam sentiebant. Quum enim eos videamus, qui absente ipso securi firmique consistebant, ipso gloriam suam manifestante, sic quateferi ac consternari ut mortis horrore concidant, imo absorbeantur, et paene nulli sint : colligendum inde est, hominem humilitatis suae agnitione nunquam satis tangi et affici, nisi postquam se ad Dei maiestatem comparavit. Eius autem consternationis exempla crebra habemus tum in Iudicibus, tum in Prophetis : adeo ut vox illa in Dei populus itata foret, Moriemur, quia Dominus apparuit nobis. Ideo et historia Job ad prosternendos suae stultitiae, impotentiae, pollutionis conscientia homines, potissimum semper argumentum a divinae sapientiae, virtutis, puritatis descriptione ducit. Neque frustra : videmus enim ut Abraham melius se terram et pulverem agnoscat, ex quo propius ad conspiciendam Domini gloriam accessit : ut Elias resecta facie, eius accessum exspectare non sustineat : tantum est in aspectu formidinis. Et quid faciat homo, putredo ac vermis, quum ipsos quoque Cherubim velare, ipso pavore, faciem suam oporteat ? Hoc scilicet est quod dicit Propheta Iesaias (24 : 23), Erubescet sol, et confunditur luna, quum Dominus exercituum regnaverit : hoc est, ubi claritatem suam extulerit, ac propius admoverit, lucidissimum quodque prae illa tenebris obscurabitur.”

Calvin

PROPTER AMNES BABYLONIS.

Propter amnes Babylonis
Sedebamus lacrimantes,
Templi sancti et Sionis
Triste fatum complorantes ;

Nostra barbitos dilecta
Muta luctubus silebat,
Eque proximis neglecta
Ramis arborum pendebat :

Namque amabilem concentum
Exquirebant vexatores,
Cantaremus ut recentum
Inter cladium dolores ;

Et clamabant, "Delectentur
Aures versibus divinis !"
Quomodo Dei sonentur
Cantica in peregrinis ?

Dextra ludere negato,
Si Sionis obliviscar ;
Lingua haereat palato,
Templi si non reminiscar.

Pende exultationem,
Deus, Edomi, et minas
Quas fuderunt, ut Sionem,
Convertebant in ruinas,

Ut fremebant, "Devastate
Solymarum ornamenta,
Et cum solo adaequate
Urbis alta fundamenta."

Beatus ille, Babylonis
Filia misere vexata,
In te die ultionis
Qui retribuet haec fata.

Beatus ille, qui infantes
Cum parentibus excidet,
Et ad lapides exstantes
Vitam fragilem elidet.

Psalm cxxxvii.—A. B. H.

ECCLESIASTES, qui ab Hebraeis Cohêleth appellatur.

Cap. I. Vanitas vanitatum, dixit Ecclesiastes : vanitas vanitatum, et omnia vanitas.

Quid habet amplius homo de universo labore suo, quo laborat sub sole ?
Generatio praeterit, et generatio advenit : terra autem in aeternum stat.

Omnia flumina intrant in mare, et mare non redundat: ad locum, unde exeunt flumina, revertuntur ut iterum fluant.

Cunctae res difficiles: non potest eas homo explicare sermone. Non saturatur oculus visu, nec auris auditu impletur.

Quid est quod fuit? ipsum quod futurum est, quid est quod factum est? ipsum quod faciendum est.

Non est priorum memoria: sed nec eorum quidem, quae postea futura sunt, erit recordatio apud eos, qui futuri sunt in novissimo.

Ego Ecclesiastes fui rex Israel in Ierusalem, et proposui in animo meo quaerere et investigare sapienter de omnibus, quae fiunt sub sole.

Hanc occupationem pessimam dedit Deus filiis hominum, ut occuparentur in ea.

Vidi cuncta, quae fiunt sub sole, et ecce universa vanitas, et afflictio spiritus.

Perversi difficile corriguntur, et stultorum infinitus est numerus.

Locutus sum in corde meo, dicens: Ecce magnus effectus sum, et praecessi omnes sapientia, qui fuerunt ante me in Ierusalem: et mens mea contemplata est multa sapienter, et didici.

Dedique cor meum ut scirem prudentiam, atque doctrinam, erroresque et stultitiam: et agnovi quod in his quoque esset labor, et afflictio spiritus: eo quod in multa sapientia, multa sit indignatio: et qui addit scientiam, addit et laborem.

JACOBUS DE BENEDICTIS.

Sequentia de Passione Beatae Virginis.

Stabat mater dolorosa
Iuxta crucem lacrymosa,
Dum pendebat filius,
Cuius animam gementem,
Contristantem et dolentem
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater unigeniti,
Quae moerebat et dolebat
Et tremebat, dum videbat
Nati poenas inclyti.

Quis est homo, qui non fletet,
Matrem Christi si videret,
In tanto supplicio?
Quis non possit contristari,
Piam matrem contemplari
Dolentem cum filio!

Pro peccatis suae gentis
 Vidit Iesum in tormentis
 Et flagellis subditum;
 Vidit suum dulcem natum
 Morientem, desolatum,
 Dum emisit spiritum.

Eia mater, fons amoris!
 Me sentire vim doloris
 Fac, ut tecum lugeam;
 Fac, ut ardeat cor meum
 In amando Christum Deum,
 Ut sibi complaceam.

M. MINUCII FELICIS OCTAVIUS. [Cap. xvii, 5-13.]

Quid enim potest esse tam apertum, tam confessum tamque perspicuum, quum oculos in coelum sustuleris, et quae sunt infra circaque lustraveris, quam esse aliquod numen praestantissimae mentis, quo omnis natura inspiretur, moveatur, alatur, gubernetur? Coelum ipsum vide quam late tenditur, quam rapide volvitur, vel quod in noctem astris distinguitur, vel quod in diem sole lustratur: jam scies, quam sit in eo summi moderatoris mira et divina libratio. Vide et annum ut solis ambitus faciat: et mensem vide ut luna auctu, senio, labore¹ circumagat. Quid tenebrarum et luminis dicam recursantes vices, ut sit nobis operis et quietis alterna reparatio? Relinquenda vero astrologis prolixior de sideribus oratio vel quod regant cursum navigandi, vel quod arandi metendique tempus inducant: quae singula non modo ut crearentur, fierent, disponderentur, summi opificis et perfectae rationis eguerunt: verum etiam sentiri, perspicui, intelligi, sine summa sollertia et ratione non possunt. Quid? quum ordo temporum ac frugum stabili varietate distinguitur, nonne auctorem suum parentemque testatur ver aequae cum suis floribus, et aestas cum suis messibus, et autumnus maturitas grata, et hiberna olivitas² necessaria? qui ordo facile turbaretur, nisi maxima ratione consisteret. Mari intende:³ lege litoris stringitur. Quidquid arborum est, vide quam e terrae visceribus animatur. Adspice Oceanum: refluit reciprocis aestibus. Vide fontes: manant venis perennibus. Fluvios intueri: eunt semper exercitis lapsibus. Quid loquar apte disposita⁴ recta⁵ montium, collum flexa, porrecta camporum? Quidve animantium loquar adversus sese⁶ tutelam multiforem? alias armatas cornibus, alias dentibus septas et fundatas⁷ ungulis et spicatas aculeis: aut pedum celeritate liberas, aut elatione pinnarum? Ipsa praecipue formae nostrae pulchritudo Deum fatetur artificem: status rigidus,⁸ vultus erectus, oculi in summo velut in specula constituti, et omnes ceteri sensus velut in arce compositi.

¹ change. ² hiberna olivitas, "winter which matures the olives." ³ "Observe the sea." ⁴ = quam apte disposita sint. ⁵ recta = erecta, the steep mountains. ⁶ against each other. ⁷ shod. ⁸ "upright."

ENGLISH SUPPLEMENT.

[SUPPLEMENTUM ANGLICUM.]

DIES IRAE—DAY OF WRATH. [Franklin Johnson.]

In the first two stanzas the author sketches in graphic lines the larger features of the scene, the burning world and the quaking multitudes, without regard to the succession of events. In the following three, the order is observed, and the blast of the trumpet, the resurrection of the dead, the appearing of the book, and the enthronement of the Judge, are painted in awful colors. The soul now finds itself in vision before the bar where even the righteous tremble, and casts about for some source of hope. The approach of despair is checked, as the eyes fall on the King Himself, who is also the Saviour; and the next three stanzas plead His passion as a ground of mercy. In the eleventh stanza the writer reflects that in fact he is still in the flesh, that the perils in which in imagination he had placed himself have not yet appeared, and that when they shall come it will be too late for prayer; he therefore asks for pardon before the end of time, which is to be the end of probation. In the twelfth, thirteenth, and fourteenth stanzas, he confesses his sins, and expresses his confidence in divine grace. In the fifteenth and sixteenth his fancy recurs to the terrors which had filled it in the beginning, though not with the same degree of pain. In the seventeenth stanza we have, apparently, an instance of that curious facility with which all believers associate death and the Second Advent of Christ; the suppliant begs for divine assistance in the closing hours of life, as if these were to be the closing hours of the whole earth, the period to which he had looked forward with such apprehension. In the last stanza he remembers once more the human race risen from the grave to receive the deeds done in the body, and he beseeches God to spare the guilty.

Dies iræ, dies illa!

Solvat sæclum in favilla,

Teste David cum Sibylla.

¹Day of wrath, that day of burning!

Earth shall end, to ashes turning:

Thus sing Saint and Seer discerning.

Quantus tremor est futurus,

Quando Judex est venturus,

Cuncta stricte discussurus!

Ah the dread beyond expression

When the Judge in awful session [sion]!

Searcheth out the world's transgres-

¹Several translators have sought to preserve in English the "favilla" and the "David cum Sibylla" of the original. But little success has at-

tended these efforts, as they have required a too costly sacrifice of grace, of grammar, and of rhyme. The following, from the version of Coles, is

Tuba mirum spargens sonum Per sepulchra regionum, Coget omnes ante thronum.	Then is heard a sound of wonder : Mighty blasts of trumpet-thunder Rend the sepulchres asunder.
Mors stupebit, et Natura, Quum resurget creatura Judicanti responsura.	What can e'er that woe resemble Where even Death and Nature tremble As the rising throngs assemble!
Liber scriptus proferetur, In quo totum continetur, Unde mundus judicetur.	Vain, my soul, is all concealing ; For the Book is brought, revealing Every deed and thought and feeling.
Judex ergo quum sedebit, Quidquid latet apparebit, Nil inultum remanebit.	² On His throne the Judge is seated, And our sins are loud repeated, And to each is vengeance meted.
Quid sum miser tunc dicturus? Quem patronum rogaturus, Quum vix justus sit securus?	Wretched me! How gain a hearing, Where the righteous falter, fearing, At the pomp of His appearing?
Rex tremendæ majestatis, Qui salvandos salvas gratis, Salva me, fons pietatis.	King of majesty and splendor, Fount of pity, true and tender, Be, Thyself, my strong defender.
Recordare, Jesu pie, Quod sum causa tuæ viæ: Ne me perdas illa die.	³ From Thy woes my hope I borrow : I did cause Thy way of sorrow : Do not lose me on that morrow.

perhaps the best that can be done with
"favilla":

Day of prophecy! It flashes,
Falling spheres together dashes,
And the world consumes to ashes.

In the first edition of his "Dies Iræ,"
Dix presented a translation of this
stanza which, for its high finish, its
delicate suggestion of the antique,
and its perfection of form, has never
been surpassed:

Day of vengeance, without morrow!
Earth shall end in flame and sorrow,
As from Saint and Seer we borrow.

His desire to make a place for "David
cum Sibylla" was one of the motives
which induced him to discard these
elegant lines, for this dreadful substi-
tute:

Day of vengeance, lo! that morning
On the earth in ashes dawning,
David with the Sibyl warning.

After much study, I have been forced,
in common with the majority of the
translators, to content myself with a
paraphrase.

² My sixth stanza is somewhat like
that of Williams, quoted below. The
lines had escaped my memory when
my own were written. I trust that
the differences are sufficient to war-
rant me in retaining my version:
Now the Sovran Judge is seated:
All, long hid, is loud repeated;
Naught escapes the judgment meted.

³ In my translation I use the word
"morrow" in its well-recognized sense
of morning.

Quærens me sedisti lassus ;	‘ Seeking me, Thou weary sankest,
Redemisti crucem passus ;	Nor from scourge and cross Thou shrankest ;
Tantus labor non sit cassus.	Make not vain the cup Thou drankest.

This stanza is one of the easiest to render literally in single rhymes :

O remember, Lord, I pray,
It was I that caused Thy way :
Do not lose me on that day.

But no stanza resists more stubbornly the effort to translate it in double rhymes. The difficulty arises in part from the obscurity of the language, which has no precise meaning for the ordinary Protestant reader, and hence needs at once to be interpreted and translated. It may be chiefly for this reason that all the translators resort to paraphrase. What was the “way” of Jesus, which the penitent declares that he caused? Périè understands His whole earthly career of humiliation :

Bear in mind Thy pious mission
To redeem my lost condition :
Save me, Jesus, from perdition.

Thus also Coles in all his versions. Irons looks rather at the Incarnation, the “way” into the world :

Think, kind Jesu’—my salvation
Caused Thy wondrous Incarnation ;
Leave me not to reprobation.

Dix appears to have in view the last sad moments of our Lord’s earthly career, though his language is not definite :

Jesus, think of Thy wayfaring,
For my sins the death-crown wearing ;
Save me, in that day, despairing.

To a Romanist the signification is clear. He has heard much of the “via dolorosa,” through which our Saviour bore His cross. A street in

Jerusalem is still known by the name, and legend points it out as that along which He took His weary way to die for us. The stations in the church, where the Romanist pauses to pray, have pictures representing this journey. To the Romanist the “way” of Christ is a conception as definite as is His “cup” to the Protestant. I have no doubt that Thomas de Celano was thinking of the “via dolorosa” when he wrote the hymn, and that he considered it a symbol of all the sufferings which the Son of God endured. In my version I have sought to preserve this thought, though at some sacrifice of the first line.

But there is another source of obscurity. What is the argument urged in the stanza? It is not expressed fully. Perhaps it might be presented in the forms of logic somewhat as follows, though in my version I have chosen to adhere more closely to the disjointed structure of the original :

It was I that caused Thy sorrow,
Therefore save me on that morrow.

I will add that I have been inclined at times to prefer the following, though it is a paraphrase rather than a translation :

Mine the woe that hither drew Thee :
Mine the sin that pierced and slew
Thee :
Mine be hope and mercy through
Thee.

‘ There are no finer lines in any version than the following, by Williams, equally excellent as a translation of the Latin, and as a stanza of an English hymn :

Juste Judex ultionis, Donum fac remissionis Ante diem rationis.	Thou wert righteous even in slaying; Yet forgive my guilty straying, Now, before that day dimaying.
Ingemisco tanquam reus; Culpa rubet vultus meus; Supplicanti parce, Deus.	Though my sins with shame suffuse me, Though my very moans accuse me, Canst Thou, Loving One, refuse me!
Qui Mariam absolvisti, Et latronem exaudisti, Mihi quoque spem dedisti.	^b Blessed hope! I have aggrieved Thee: Yet, by grace, the Thief believed Thee, And the Magdalen received Thee.
Preces meæ non sunt dignæ, Sed tu bonus fac benigne, Ne perenni cremer igne.	Though unworthy my petition, Grant me full and free remission, And redeem me from perdition.
Inter oves locum præsta, Et ab hædis me sequestra, Statuens in parte dextra.	Be my lot in love decreed me: From the goats in safety lead me; With Thy sheep forever feed me.
Confutatis maledictis, Flammis acribus addictis, Voca me cum benedictis.	When Thy foes are all confounded, And with bitter flames surrounded, Call me to Thy bliss unbounded.

Wearily for me Thou soughtest;
On the cross my soul Thou boughtest;
Lose not all for which Thou wroughtest.

The first line of my version is identical with that of Coles; but as a whole mine is different from his, and, I think, more nearly literal. He renders the stanza thus:

Seeking me Thou weary sankest,
All my cup of trembling drankest,
Full of reddest wrath and rankest.

^b The following is almost literal. I should have inserted it in the text of my version, were it not for the word "shrive," to which there are objections. First, it is a sectarian term, and is used in general with reference to the Romish Church; but the *Dies Iræ* is singularly free from everything

peculiar to the communion of which its author was a member. Second, it means, according to the dictionaries, "to confess" a person, and thus covers a wider ground than that of mere forgiveness, though it includes this. In our later Protestant literature it is employed frequently as a synonym of "pardon," "absolve," where the confessional is mentioned; but since the lexicographers do not recognize the validity of this restricted use, I can not follow it without misgiving. Though the stanza must be condemned on these grounds, I think it sufficiently accurate as a translation, and sufficiently rhythmic, to merit a place in these notes:

He by whom the Thief was shriven
And the Magdalen forgiven
Grants to me the hope of Heaven.

Oro supplex et acclinis,
Cor contritum quasi cinis,
Gere curam mei finis.

° From the dust, I pray Thee, hear me :
When my end shall come, be near me ;
Let Thy grace sustain and cheer me.

Lachrymosa dies illa,
Qua resurget ex favilla
Judicandus homo reus ;
Huic ergo parce, Deus !

Ah, that day, that day of weeping,
When, no more in ashes sleeping,
Man shall rise and stand before Thee !
Spare him, spare him, I implore Thee.

ERUDITA IGNORANTIA.

Qui curiosus postulat totum suae
Patere menti, ferre qui non sufficit
Mediocritatis conscientiam suae,
Judex iniquus, aestimator est malus
Suique, naturaeque ; nam rerum parens,
Libanda tantum quae venit mortalibus,
Nos scire pauca, multa mirari jubet.
Hic primus error auctor est pejoribus :
Nam qui fateri nil potest incognitum,
Falso necesse est placet ignorantiam.
Magis quiescet animus, errabit minus,
Contentus eruditione parabili ;
Nec quaeret illam, si qua quaerentem fugit.
Nescire quaedam magna pars sapientiae est.

HUGO GROTIUS.

TRANSLATION.

Who, curious, undertakes all things to span
By dint of labor all his own, nor can
A limit to his mental pow'rs admit,
A poor judge makes—a valuer unfit

° Does “mei finis” refer to death, or to the last day, as the end of the trial which the suppliant, in common with all men, is undergoing? The difficulty of preserving in English the exact words “my end,” has led the larger number of translators to resort to paraphrase, in which they attempt to interpret the meaning, some taking one side of the question which I have asked, and some the other. I have preferred to make a close translation, that the English reader may

form his own judgment. I might treat the expression as referring to death, however, with equal facility, as in the following lines :

In the dust behold me lying,
While my broken heart is sighing
For Thy love when I am dying.

If any one prefers the other view, it may be presented in this manner :

In the dust behold me bending ;
Hear my sighs to Thee ascending ;
Comfort me when all is ending.

Of self and Nature; for the God o'er all
Would have us wonder much, with knowledge small,
And touch alone what in our way is set.
This primal error leads to greater yet,
For he who lack of knowledge will deny,
Himself with fallacy must satisfy.
The mind that's most at ease will err the least,
Content, on knowledge smoothly earned, to feast;
Nor will it search for that which searching flies.
Not knowing some things oftentimes is most wise.

F. W. RICORD [Rutgers, '39].

GRAECO-ROMAN SCULPTURE. [R. H. Mather.] [Continued.]

"The Sleeping Ariadne." This statue of the Cretan princess, who was abandoned by her lover Theseus, represents her at the moment when she has fallen asleep under the influence of the narcotic which she has taken to drown her grief. The naturalness of the posture, the richness of the drapery, and the beauty of the face prove that it was the work of a good artist; while at the same time there is a luxurious ripeness about it too marked for simple Athens; it must have been chiseled in Rome. Some have supposed from the bracelet on the arm that it was a statue of Cleopatra; but it is a hint of her coming betrothal to Bacchus, to whom the serpent was sacred.

Portraits. In connection with this revived Attic school there arose one which was more distinctly Roman, and was devoted to portraiture. The pride and vanity of the great men of Rome led them to encourage these efforts, and the talent and emulation of the artists led to great excellence. Individual traits were clearly given, the costumes were heavier and more inelegant than in pure Greek art, and there was an absence of ideality; still, there was often such breadth and originality of treatment, such dignity and repose in posture and expression, that these statues have been models of portraiture for all subsequent artists.

NOTES AND QUERIES.

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gue, A. M., Amherst, Mass., and, concerning the latter, Rev. J. H. Vincent, D. D., Plainfield, N. J.]

"It may seem a truism to assert that an English translation must have a distinct meaning, and must be English. Its object is not merely to render the words of one language into the words of another, but to produce an impression similar, or nearly similar, to that of the original on the mind of the reader. It should be rhythmical and varied, and, above all, equable in style. It should in some degree, at least, retain the characteristic qualities of the ancient writer, his freedom, grace, simplicity, stateliness, weight, precision; or the best part of him will be lost to the English reader. It should read as an original work, and should also be the most faithful transcript which can be made of the language from which the translation is taken, consistently with the first requirement of all, that it be English."

Jowett.

There are a few noble exceptions; but in most of our preparatory schools the first text-books that are placed in the hands of the pupil consist of a bristling presentation of grammatical forms and rules which he must painfully commit to heart before he is permitted to make any acquaintance with the actual language. The fault, however, does not lie wholly or in great part with the preparatory-school teacher. The college examinations for matriculation are chiefly directed to grammatical drill, and the after-study in college classes continues to give precedence to grammatical distinctions, using the language as a mere means to grammar and prosody, allowing matter and style a quite inferior place. The preparatory teacher has therefore no choice; he is obliged to follow in the beaten path; if he sought out a more rational method, his pupils, while making more real and fruitful progress in the language, would run the risk of not being prepared to pass the grammatical ordeal, or at least, taking the better though more circuitous course, would not be prepared within the required time. Under the conditions thus imposed by the colleges, a teacher adopting an independent course would soon find himself with empty benches. He must accordingly cram his pupils with grammatical forms and formulas in the most expeditious way. That his pupils find the process a disagreeable and irksome one, and are prejudiced in the start against the languages they are supposed to be learning, is nothing to the point. His

business is to "fit" them for college, and to fit them in the shortest possible time.

It is the sticklers for this old routine who especially insist upon the disciplinary value of the study of Latin and Greek. There is undeniably a great disciplinary value in the classics, but it is not to be attained in the way these educational martinets imagine. Discipline, to be genuine, must be accompanied with a certain kind of pleasure; it must awaken the faculties, and give to their exercise an agreeable enlivenment. Now, the youth who takes an intellectual delight in committing lifeless grammatical formulas to memory, other than the mere satisfaction in the accomplishment of a set task, is not the youth whose intellectual achievements are destined to astonish the world. In the second place, a true mental discipline in awakening the faculties into activity leaves them a certain liberty of action; it permits or simply leads the mind to make its own comparisons, analyses, and deductions, and to formulate its own generalizations. But, according to the present method, which makes formal grammar the beginning, middle, and almost end-all of classical learning, the results of other people's comparison, analysis, and deduction are presented off-hand to the pupil, and there is nothing left him to do. Fie on such mental discipline!

The right teaching of Latin and Greek undoubtedly affords a discipline of certain mental faculties on the higher ranges of thought and feeling, a facility in the nice discernment of logical and moral distinctions and delicate analogies, hardly to be obtained so readily and largely in any other kind of study. But even this liberal discipline yields in importance to a still higher discipline, which hardly as yet finds any secure place in the college course. The higher aim of a liberal education is, if we may be allowed to coin the word, to deprovincialize the mind—an extension of the benefits which the intelligent tourist derives from his travels in foreign countries, whereby he enlarges his field of comparison, liberates himself from the binding force of local custom, gains new points of view, and is thus enabled to estimate more justly the excellences as well as the deficiencies of the customs, character, and institutions of his native land. What foreign travel may thus do for him, a rightly conducted course of classical study may do in a far profounder way. Such a course

of study will lead to and merge itself in a general study of Greek and Roman antiquity, its customs, laws, religion, art, and political development. The student here finds himself introduced into a new form of life; no longer, as in his travels, a mere variation of the modern life in the spirit of which he is born, but an entirely different system of civilization, organized upon different principles, and implying a peculiar and distinct habit of thought. The study of this antiquity, including the study of the languages, as one among other keys to the true understanding of it, is a de-provincialization of the mind on the largest scale, and an intellectual discipline of the highest value. But with the college course ordered as it now is, in which so much of the student's time is devoted to verbal and grammatical intricacies, no such comprehensive and liberalizing study of antiquity is possible. If, then, the claim put forth for the disciplinary value of classical studies is to be made good, there must be not only a thorough reformation of the methods pursued, but an enlargement of scope. Grammar must be subordinated to language, and language must be subordinated to the study of that antique life of which it is but one form of expression.

Home Journal.

In response to questions two and three in the February LATINE, I send the following from Locke on "Education," sections 170 to 174: "But if, after all, his fate be to go to school to get the Latin tongue, it will be vain to talk to you concerning the method I think best to be observed in schools. You must submit to that you find there; but yet by all means obtain, if you can, that he be not employed in making Latin themes and declamations, and, least of all, verses of any kind. . . . But this I say, that the making of themes, as is usual in schools, helps not one jot toward it (i. e., speaking well); for do but consider what it is in making a theme, that a young lad is employed about; it is to make a speech on some Latin saying, as 'Omnia vincit amor,' or 'Non licet in bello bis peccare,' etc. And here the poor lad, who wants knowledge of those things he is to speak of, must set his invention on the rack, to say something where he knows nothing, which is a sort of Egyptian tyranny to bid them make bricks who have not yet any of the materials. . . . The learning and mastery of a tongue, being uneasy and unpleasant enough in itself, should not be cumbered with any other difficulties, as is done in this way of proceeding. . . . If the Latin tongue is to be learned, let it be done in the easiest way, without toiling and disgusting the mind by so uneasy an employment. . . . If there may be any reasons against making Latin themes at school, I have much more to say against their making verses of any sort,

"But if any one will think poetry a desirable quality in his son, he must needs yet confess that, to that end, reading the excellent Greek and Roman poets is of more use than making bad verses of his own."

Also from Matthew Arnold, "Higher Schools and Universities in Germany," pages 182 and 183: "If the student is to choose between writing Greek iambs and knowing Greek literature, it is better for him to know Greek literature. But an immense development of grammatical studies and an immense use of Latin and Greek composition take so much of the pupil's time that, in nine cases out of ten, he has not any sense at all of Greek and Latin literature as *literature*, and ends his studies without getting any."

[PROFESSOR A. G. HOPKINS, *Hamilton College.*]

TESTS ON CICERO IN CAT. I. [Continued]

Translate Chapters V, VI, and VII. Write translation of V and VII.

Answer in Latin:

1. Cur magna dis immortalibus gratia erat habenda?
2. Quo in homine summa salus rei publicae periclitata saepe est?
3. Cur Cicero id quod disciplinae majorum proprium erat facere nondum rudebat.
4. Quando Catilina sua sponte ex urbe exiturus fuerat?
5. Cui Cicero ut in exilium iret suadebat?
6. Quorsum Catilina manum praverat?
7. Estne Catilina odio solo permotus?
8. Num mallebat postea Cicero, quum se suis civibus injuria suspectum graviter atque offensum videret, carere se aspectu civium?

Write into Latin:

- a. He was called *Stator* because, by the prayers of Romulus, he had stopped the disgraceful flight of the Romans.
- b. Cicero was unwilling to defend himself by a state guard lest he should seem to aim at the supreme power.
- c. As the water from a ship flows into the bilge-water, so as many wicked and depraved men as there were in the state departed to Catiline.
- d. If we may believe Sallustius and Plutarchus, Catiline killed his brother or son that he might marry Orestilla.
- e. Catiline as praetor had held Africa, from which, when he had returned to Rome, in the consulship of Cotta and Torquatus, he was accused by Clodius, but acquitted by the judges whom he had corrupted by money.

JOCOSE

In meo lectulo—"in my *little* bed." Noctem totam vigi-
labatur—"he watched that night *through the hole*."

PRIN. WEBB.

LIST OF BOOKS

for collateral reading or reference, for the Latin course in college ;
prepared by the Professors of Latin in Amherst and Smith Colleges :

[*Continued from the March number.*]

III.—THE GOLDEN AGE.

A. CICERONIAN DIVISION.

1. *In general.*

- Mommsen. History of Rome, translated by Dickson. Vol. IV, chap. xii.
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Sellar, W. Y. Roman Poets of the Republic. London, 1881.
Merivale. History of Roman Empire. Chaps. xxii-xxv.

2. *Lucretius.*

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Martha, Constant. Le poème de Lucrèce, morale, religion, science.
Holtze, T. G. Syntaxis Lucretianae Lineamenta Scripsit. Leipsic, 1868.
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cretius. Same article. Ed. Rev., cxxii, 238.
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North British Review, 48, 211. The Atomic Theory of Lucretius. (Theo-
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- British Quarterly Review, 62, 336. The Atomic Theory of Lucretius contrasted with the modern theories of Atoms; and same article, Living Age, 127, 387.
- Journal of Classical and Sacred Philology. Vol. I. On Lucretius; on a point in the doctrine of the ancient Atomists.
- Journal of Philology, 1, 133. Lucretius. Vol. III. On Lucretius, Epicurus, and Epicureanism.
- Zeller. The Stoics, Epicureans, and Skeptics, p. 382.
- Wallace, W. Epicureanism.
- Benn, A. W. The Greek Philosophers.
- National Quarterly Review, 16, 209. Epicurus and his Philosophy.
- Fraser's Magazine, 84, 606. Vol. IV. New series. Epicureanism, Ancient and Modern. F. W. Newman.
- Littell's Living Age, 111, 771. Same article.

3. *Catullus*.

- Encyc. Brit. Catullus.
- Ellis, Robinson. A Commentary on Catullus. Introduction.
- Collins, W. L. Ancient Classics for English Readers.
- Munro, H. A. J. Criticisms and Elucidations of Catullus.
- Simpson. Select Poems of Catullus. Introduction.
- Pinder. Less-known Latin Poets. Introduction.
- Ellis, Robinson. Translation of the Poems and Fragments of Catullus.
- Martin, T. Verse Translations.
- Fraser's Mag., 64, 47. Martin's Catullus.
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- Bunsen. *God in History*. Vol. II, chap. xxiv. London, 1868.
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- Nat. Quar., 11, 297. *The Negative Character of Cicero*.
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- Mayor. "*De Natura Deorum*," with Introduction and Commentary. Cambridge, 1883. Two vols.
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- Wilkins, A. S. "*De Oratore*," with Introduction and Notes. Two vols. London, 1879.
- Holden, H. A. "*De Officiis*," with Introduction and Notes. Cambridge, 1869.
- Watson, A. *Select Letters, with Introduction and Notes*. London, 1870.
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- Forsyth: *Hortensius*. Chap. v. London, 1849.
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- Ramsay. "*Pro Cluentio*," with Introduction and Notes. Oxford, 1869.
- Holden, H. A. "*Pro Plancio*," with Introduction and Notes. London, 1881.
- Mayor, J. B. *Sketch of Ancient Philosophy from Thales to Cicero*. London, 1881.
- Blair. *Lectures on Rhetoric*. Lectures 26, 28.

B. AUGUSTAN DIVISION.

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- Merivale. Chaps. xl, xli.

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- Encyc. Brit. *Livy*.
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 Arnold, T. *History of Rome. Early Stories*.
 Capes, W. W. *Books XXI and XXII, with Introduction and Notes*.
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 Macaulay, T. B. *Lays of Ancient Rome*.
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 No. Am. Rev., 114, 419. Seeley's *Livy*.
 Capes, W. W. *Livy in the Classical Writers' Series*.
 Quar. Rev., 123. *Hannibal's Passage of the Alps*.
 Blackwood, 57, 752. *Hannibal*.
 So. Lit. Mess., 14, 421. *Hannibal and Napoleon*.
 West. Rev., 14, 42. *Invasion of Italy*.
 Ecl. Rev., 43, 163; also 52, 157. *Hannibal's Passage of the Alps*.
 Penn. Mo., 5, 579. *Why He did not March on Rome*.
 Arnold, T. *History of Rome, 470*.
 Law, J. *The Alps of Hannibal*.
 Macdougall, P. L. *The Campaigns of Hannibal*.
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 Arnold, T. *History of Rome, 419. Carthage*.
 Mommsen, II, chapter i.
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4. *Tibullus.*

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 Donne, W. B. *Selections [with Propertius and Ovid]. London, 1864*.
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ENGLISH SUPPLEMENT [*Supplementum Anglicvm*].—VERGIL. [From the German.]—NOTES AND QUERIES.—TRANSLATIONS.—BOOK NOTICES.

MENSE OCT., MDCCCLXXXIII. Hvic Fascicvlo insvnt

FABELLA DE CYPIDINE ET PSYCHE. [Alia Pars.]—VITA JOSEPHI SCALIGERI. [Ipsivs manv.]—COLLOQVIVM. [V. Jvv. Sat. iv.]—ALCESTIS. [Euripides.]—E. CONVIVIO PLATONIS EXCERPTVM.—IN MATREM OMNIVM. [Hymnv Homer.]—ORACVLORV DEFECTIO. [Milton, "The Ceasing of the Oracles."]—BRENNVS CONTRA APOLLINEM.—BOPEPIA PARVA.—M. TVLLIVS CICERO.—AETAS AVREA.—KVBECVLA.—DROMIO. [Shakespeare.]—MICA, MICA.—NERO ET CHRISTIANI.—EPISTVLA.—REX GLORIAE.—HYMNV: AGNE, AD TE VENIO.—QVID EST DEVS?

ENGLISH SUPPLEMENT [*Supplementum Anglicvm*].—BONA, EX HORAT. ET AL.—HORACE. [From the German.]—HOR. (Odes II, 6).—TO VERGIL. [Alfred Tennyson.]—TO THE EARTH, MOTHER OF ALL. [Percy Bysshe Shelley.]—DE TEMPORVM MVTABILITATE. [F. W. Ricord.]—NOTES AND QUERIES.—REFERENCE BOOKS.—BOOK NOTICES.

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ENGLISH SUPPLEMENT [*Supplementum Anglicvm*].—SIMILIA. [Excerpta.]—VERGIL. [From the German.] [Concluded.]—THE AENEID AND THE ILIAD. [Wilkinson.]—HORACE. I, V. [Milton.]—TO PTERHA. HOR. I, V. [Martin.]—NOTES AND QUERIES.

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CYPIDO ET PSYCHE. [Alia Pars.]—FABELLA.—CAPELLA.—QVAESTIONES. [Apvd In-feros.]—EPISTVLA.—SCRIPTVM APVD CAESAREM NOSTRVM EST [O. O.]—CARMEN CATVLLI.—BENJAMINI FRANKLINI VITA.—LVX DVLCIS. [George Herbert.]—IIOATIVS.—LIBER IOB, cap. xxxviii.—MARBOD. [Oratio ad Dominvm.]—SYMBOLVM NICAENVM.—IOCVS.—TERTVLLIANI LIBER APOLOGETICVS ADVRSVS GENTES.—DE LINGVAS DOCVDI VERA RATIONE. [Pars.]—CEBETIS TABVLA. [Pars alia.]—CARMEN SAECVLARE, MDCCCLIII. [C. S. C.] [Pars.]—AENIGMATA.—VITAQVE MANCIPIO NVLLI DATV, OMNIBVS VSV.

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